

patible with the exercise of a hundred pleasing accomplishments, and the working of not a few disinterested and benevolent affections.

The theory now developed also serves to explain a third very important class of phenomena, which we would now proceed to consider, being the workings of conscience in the soul of fallen man.

SECT. VI.—STATE OF THE CONSCIENCE IN THE DECEASED

NATURE.

It is very difficult to determine, in a precise and philosophical manner, wherein the conscience in man's existing nature differs, in respect of place and authority, from the conscience in those beings in whom it subordinates every other faculty and feeling. There is little difficulty, indeed, in proving that man's moral nature is in a state of derangement, and that the moral faculty has not the power which it ought to possess. It is as easy to demonstrate that there is disorder in man's moral state as to shew that there is derangement in the intellect of the lunatic. In some cases we could bring proof of the madman's insanity sufficient to convince for the time the intellect of the madman himself. We can in every case make the conscience decide that man's moral nature is disorganized. We can constrain every man to condemn himself, just as the people of England made the most infamous of their judges (Jeffreys) write a warrant for his own apprehension. But it becomes a much more difficult task to shew wherein this disorder precisely consists, as difficult as to determine wherein intellectual derangement lies—a question which has hitherto baffled the most sagacious observers.

It is a common way of accounting for the anomalies in man's moral state to say, in a loose and general way, that the conscience has lost its control over the other

faculties of the human mind. Now it is quite true that the conscience has lost its proper control. but it has not lost all power. On the contrary. it is in some respects as active and energetic as ever. It works not the less powerfully because it works destructively. A court of iustice perverted into a court of iniustice may be as active in its latter as in its former capacity. The Court of Inquisition in